Workers' Weekly

Vol. 21 No. 26 October 22, 1994 20p

The Most Crucial Task

WORK to draft a programme for the working class in Britain is the most crucial task of the present which the Party has set for itself. A draft programme would provide a rallying point for all those who want to see an end to the crisis, an economy which puts the needs of the people at the centre, who want to see each individual having full rights by dint of being human, who want to see the replacement of capitalism by socialism.

What is meant by a programme for the working class in Britain? It is that through such a draft programme, the working class sets its objectives, its aims, both immediate and long-term.

Why is such a programme necessary? A draft programme is central to advancing the work of the Party and the working class movement. With it the Party and the class identify their line of march, setting their strategic goals on the one hand, and their immediate aims on the other, and demonstrating the link between the two, the struggle for the immediate aims advancing the movement towards its strategic goal. With such a programme, the pressure is combated to merely issue phrases, some general call, that the working class should overthrow capitalism. In setting an immediate programme for the working class, while keeping the strategic aim in mind, the Party builds on its general line, starting from present day reality, and not succumbing to the bourgeois pressure that the immediate aim is everything and the ultimate goal nothing, a pressure that leads to an immediate programme being reduced to winning some crumbs within capitalism. Neither will it succumb to the bourgeois pressure that there is a tradition of British political and economic systems which is inherently superior. Such a programme must include a programme of action, the actual organisational means, which are crucial to advance

Continued on page 8

From the International Seminar held in Chicago

AS reported in last week's *Workers' Weekly*, an International Seminar on the subject of Communism and the Requirements of Modern Democracy was held at the University of Illinois in Chicago on October 8 and 9. The seminar was the second in a series which began in Coventry on January 2 and 3 this year under the general title of Retreat of Revolution and the Tasks of the Communist and Workers Movement. We are reprinting the full text of the second paper by Hardial Bains entitled Eurocentrism: Block Against Progress, beginning on page 3.

The first paper by Hardial Bains, entitled Crisis of Values: For a Modern Indian Political Theory, was printed in the last issue of *Workers' Weekly*. The next issue will carry a paper prepared by Sandra Smith, editor of the fax release on contemporary Canadian and world affairs *Today Tomorrow*, on Eurocentric Opposition to Canada's Democratic Renewal.

The International Seminar in Chicago marked an important advance towards the development of a modern Indian political theory, as well as setting perspectives for other countries as well. The seminar made clear that not only the Indian people must develop their own thinking, based on their own traditions, if they are to govern themselves and establish a free and equal union of nations in India, but that this must be a watchword in all countries. All must develop their own thinking. Through the papers and the discussion on them it showed the dangers of the attempt by the European and North American capitalist powers, through such means as the Paris Charter 1990, to impose the old definitions of Eurocentrism on all the peoples of the world and to block progress.

Paper by Hardial Bains:

Eurocentrism: A Block Against Progress

See page 3

THE PARTY AND ITS WORK

Two reports of work

***Workers' Weekly* has recently received two reports from activists of the Party, the first from London and the other from the Midlands, on the work they have been carrying out. *WW* thinks this is an important development, that the local areas are reporting to the Party's newspaper on their work in this way.**

It was put forward at the Party's June Consultative Conference that the two-point programme initiated after the March 19 Rally should carry on, a two-point programme based around firstly the dissemination and discussion of the Party's draft document and secondly of its elaboration, as well as adding to it a number of other elements, the key one being that the Party take the new step of beginning work to draft a programme for the working class. The Consultative Conference discussed, amongst other things, various ways this two-point programme could be developed. How this has been put into practice has depended on the objective and subjective conditions in the various areas in which the Party is active. What these two reports show is that the speed of the development of the work is not really the issue, but that grappling with making an advance through a programme of work is the key thing about the development of the two-point programme. *Workers' Weekly* looks forward to receiving further reports in the run-up period to the November Consultative Conference.

Developing Our Local Work

SINCE their formation in April, coinciding with the work of disseminating and studying the Party's Draft General Line and the first issue of "Discussion", the quarterly review of contemporary Marxist-Leninist thought, the Party's study groups have been an important part of the Party's plan to consolidate itself on the theoretical and political fronts. Although their development has been advancing at different rates in the local areas, one of the problems which is being taken up for solution is the need to develop the study groups in terms of going deeper into the objective problems in the society and the concerns of the people. This work is taking place within the context of the work being carried out on its Draft Programme for the Working Class the summation of which will be presented for discussion at its 2nd National Consultative Conference of 1994, on November 26-27.

In one local area recently a meeting was organised involving Party members and supporters in which an open discussion was initiated about how to make the study group serve the organising work more closely. The discussion helped to break out of any short-sighted concept on the aim of the study group and stimulated very positive discussions and suggestions on developing the study group and important aspects of the local work.

One of the first issues raised was that we always have to keep at the front of our minds that the Marxist-Leninist Party cannot be a sidelined intellectual group with "correct ideas" but is the most important subjective factor in the movement of the working class for the revolutionary transformation of the society. It was also affirmed that the Party cannot consolidate itself outside the life of the people and without their mobilisation, therefore the issue was not how many members we have at this time or to what extent we need to raise our theoretical level, and so on. A real problem is: how to develop our political line amongst the people, applying appropriate tactics and find the necessary forms to

Continued on page 7

Workers' Weekly

Newspaper of the
Revolutionary Communist Party of Britain (Marxist-Leninist)

October 22, 1994 Volume 21, Number 26

Subscription rates (cheques made payable to Workers' Publications Centre):
45p per issue, £1.80 for 4 issues, £11.70 for 26 issues, £23.40 for 52 issues

To contact RCPB(ML)
Write c/o 170 Wandsworth Road, London SW8 2LA

EUROCENTRISM: A BLOCK AGAINST PROGRESS

by Hardial Bains

Is it not true that the very same self-contained self-sufficient communities which boasted of a golden period became a block to progress and made those countries and peoples vulnerable to foreign interventions, dominations and inflictions of various kinds? Is it also not true that once the foreigners had achieved what they wanted, there could be no further progress until such time their domination was ended? The Charter of Paris for a New Europe not only is based on the rejection of the presupposition that progress can only be made through the overcoming of foreign influences, but is telling the world that only the acceptance of foreign influence, meaning theirs, constitutes progress. Eurocentrists are demanding that everything native must be discarded. What has to be thrown out from the Indian political theory and modern Indian philosophy is this foreign factor.

If Indian political theory and Indian philosophy are to be modernized and true to themselves, they must purge themselves of those native and foreign influences which are extraneous and an obstruction to their modernization. The very notion that political theory has to commit itself to the protection of private property is extraneous to Indian political theory and an obstruction to its modernization. Why should the ascendency or decline of a class determine what kind of Indian political theory there should be? Why should equal rights and duties for all citizens not be enshrined in the fundamental law? The Paris Charter speaks about "fundamental human values," but not about a modern polity in which all citizens have equal rights and duties nor a society in which all people have inviolable rights.

During its ascendency, the bourgeoisie took up the banner of the nation and a civil society in order to protect private property interests at home and abroad. It needed the nation-state to expand, develop and become stronger at home and abroad. It is now talking about supranational states because the very notion of independent and sovereign nation-states has become a block against its dreams of superexploitation and thus a nightmare.

It also took up at that time the banner of modernization and of modern national culture on the basis of the revolutionization of the mode of production, which, at present, is only incidental to the making of maximum capitalist profit. It proves that capitalism cannot make use of modern science and technology for the benefit of society, just as it cannot make use of modern definitions for opening the path of progress for society. Even this, which was a boon to the bourgeoisie of Europe and of the "New World," was a tragedy for the people of India, who were deprived of everything - their self-sufficient, self-contained communities, their aspiring artisans and national bourgeoisie, and their conscience. What they received in return was modernization, which was directed not towards modernizing everything Indian, but towards imposing everything foreign. These were the modern ways to destroy the people. The British imposed their economic system and their political system, their political theory and their language. They transformed India into a country suitable for the native and foreign exploiters, but unsuitable for the working class and toilers of both city and countryside. They consolidated every division of the old society in order to keep the people at each others' throats and diverted from the real issues. They created a situation of anxiety and insecurity for the people at all levels in the whole of South Asia and a state which is the instrument to perpetrate it. There is progress in South Asia, but only along these lines. There is development, but only for a minority. Official sources recognize that more than 50 percent of the population in India is living below the official poverty line.

But, now in its decline, the bourgeoisie has thrown the banner of the nation on the ground, as it has done with modern national culture, and the modernization of all aspects of life. The advent of modern technology and its impact on day-to-day living and communications is made equivalent to modernization, leaving a great vacuum in all facets of life, which they are failing to fill. The bourgeoisie in its decline can only fall back on what is rotten and old, what has been cast aside. This in turn is deepening the crisis of values which has set in all over the world.

The values which the bourgeoisie speaks about today are not values in the true sense of the word as assets belonging to all people necessary for their progress. On the contrary, these values are millstones around their necks to defend a system which is an anachorism and an anachronism, as is the case in Canada and in India, just to mention two countries.

What is left is something which has only propaganda value - "the rights of the individual", especially the right to own private property. How can any peoples in the world at this time accept that the most important right of an individual is the right to private property? How can it be a value, or a "fundamental human value" at that, when it divides the polity on the basis of colour, race, religion, gender, lifestyle, etc.? How can it help any peoples to solve the problems of creating the conditions of prosperity and progress for all? How can the younger generation find a secure future for themselves when they are compelled to adjust their attitudes to the demands of the monopolies to submit, rather than deal with the problems of opening the path to progress of society? How can the world deal with the terrible problems of hunger and starvation, dangers to health and the environment, not to speak of the violation of collective interests and the damage to the general interests of the society on the basis of such notions? What is to be made of those who have given up even a pretence of dealing with the collective problems of the world, the solution of problems common to all and harmonizing them with the individual interests of all countries and all peoples of the world?

If Indian political theory is to benefit the people of India and, as such, make a contribution to the peoples of other countries, it must take up the problem of

▶

▶

developing its own inner-logic. For instance, during the period of the Vedas, people were administrators as well as administrated. Should the people of India not establish a system like that today? All the means of production were owned by them as one social group. These were used for the benefit of all. Should Indian political theory not wipe out the stigma that Indians cannot administer themselves? Indian political theory will have to do so if it is to flourish. It has to not only deal with the basis of the modern political process and bring forth modern political parties which will accept it as the basis of their activity, but it also has to state that it is the people who have to establish their own rule and govern themselves. No one but the people can provide for themselves, but they have to have a modern social process of production and social property. They also need to have their own political theory guiding their own political system.

What does the Charter of Paris have to contribute to Indian political theory when its aim is not to empower the people so that they can exercise control over their lives? The Charter of Paris can contribute nothing, except to condemn such a deep-going transformation as a "communist plot" to sabotage the "free" world. This is what the champions of individual rights want to raise in order to deprive people of their collective right to democratic renewal.

Eurocentrism is the tendency to assume the superiority and universal nature of European values in the manner taken up by Mikhail Gorbachev during the days of his *perestroika* and *glasnost*. He spoke of universal values, not primarily in the sense of values which may be found all over the world, but in the sense of values which must be applied universally. Viewed in terms of "ideology," values appear as a form of a pretext, assumptions of superiority playing a major part in the domination of the strong over the weak. In their megalomania, the countries signatory to the Charter of Paris declared, "We stand ready to join with any and all states in common efforts to protect and advance the community of fundamental human values." This openly threatens other countries that they must support the "common efforts to protect and advance the community of fundamental human values" or else face ostracism or, worse still, an armed intervention. This is the way in which specific concepts and discourses have played an essential role in maintaining the dominant position of the "west" in the world.

Viewed retrospectively, modern conceptions of the nature of politics have emerged in the context of the European states. However, these conceptions arose at the cost of the conceptions of other peoples which were forcibly taken over and over whom European conceptions and institutions were imposed. From Punjab to Bengal and from the northern states to the south, modern Indian states were at different stages of development when the European incursion began. From the time Vasco da Gama of Portugal "discovered" the sea route to India in 1498, to the time the emissaries of the East India Company presented their credentials to the Mughal Emperor Jehangir, to the time of the East India Company demanded to protect its "trade" with force of arms, to the present time, a constant can be seen on the part of the European states - the striving for domination. The essence of the Charter of Paris is also domination. By crushing all conceptions favourable to a development different from their own, European colonisers established an all-round control over the colonized peoples. It was not true that there was no Indian political theory or Indian states at the time "modern conceptions of the nature of politics" "emerged in the context of the European states." The truth is that Europeans smashed those states and discarded Indian political theories during the hundred years from 1757 to 1857 when one state after another fell to the advancing British colonial empire.

There is a profound crisis of civilization in the making which will not be overcome on the basis of attempts to impose the tenets and values of what is known as western civilization onto the whole world. Ever since the European powers dominated the world through conquest and, in a manner of speaking, made it one, European experiences, such as the formation of the modern European nation-state, have been imposed everywhere. It is said that prior to contact with the European powers, traditional forms of thought and action in India had a tendency to continue in accepted ways. As long as their environment remained without direct European contact, they underwent only "change within tradition," not transformation.

Contact with Europe, however, changed all this forever. "Vastly superior physical powers in almost every form" - greater military and naval strength, more efficient transportation, cheaper production through the use of mechanically powered machines and, in general, greater command over the resources of nature, were all accompanied by broad political and social changes. The application of science in Europe was also part of a more general development which included more efficient and powerful forms of economic and political organization. Countries suddenly found their defences crumbling, their economies disrupted, their governments threatened, and their social systems undermined. Only by responding with revolutionary vigour could they hope for national and cultural survival. The ongoing evolution of traditional ways was interrupted. The whole tradition was challenged.

Within this, the development of the European nation-state was a phenomenon without precedent in that it was established to protect private property and private property interests at home and abroad. Conceptions of politics appropriate to it, while drawing from the experience of preceding social formations, emerged in the specific historical context of a transition from a feudal to a capitalist mode of production and the associated closing of territorial space. The Renaissance, which in a manner of speaking marked the beginning of the European Enlightenment, remains the crux of not only European history but the European world view and value structure which was subsequently imposed on the entire world. It is at this point in Europe, with the rediscovery of Antiquity (Greece and Rome) and the discovery of the New World that the European state system acquired its full singularity, as did the European world view at the centre of western civilization. Machiavelli's *raison d'état* paved the way for the destruction of the feudal city states, just as the European En-

lightenment - based on a profound humanism and convictions about the fundamentally rational nature of human beings, starting from the idea of Reason as the inalienable attribute of the individual - along with the Western stereotype of the Orient, paved the way to claims of universality.

During the 19th century, when the notion of equality between sovereign states was not yet conceived, the issue of relations between states was a matter of balance of power. It was a matter of colonial relations in what had become, in a manner of speaking, a unified world. This unified world has existed since the 16th century when European technology, naval supremacy and superior fire-power began to transform the human race into what the historian Arnold Toynbee refers to as "a single society of literally world-wide range." It was European in its enabling ethos, and the new subjects were automatically assigned the marginal position and function befitting the weak and the visibly different.

It is not possible within the confines of this paper to elaborate on the European political theory and philosophy proper which form the basis of modern western thought and eurocentric values, concerns and outlook. Suffice it to say that claims to universality are grounded in power. It is not for nothing that, even as the states in North and South America attained their national independence and formed their own modern nation-states in the European tradition, the British were engaged in suppressing, with utmost brutality, the Indian Mutiny. According to the British, India was clearly not ready for self-rule. To prepare the conditions for it, it was necessary to first destroy the Indian system of land tenure and establish one based on British patterns, as well as the political administration necessary for it. It was not for nothing that even as the American colonies were achieving their independence and the Latin American nations were being born, control over India passed from the East India Company to the British Crown in 1858. Far from achieving self-rule, India was fully annexed.

While modern imperialism - capitalism at its highest and final state - was emerging and European states were colonizing and using their colonies in the struggle for control over markets, there was also the introduction of modern life into the colonies. This led to the awakening of the peoples and the emergence of their anti-colonial struggles as an integral part of the proletarian revolution which was knocking at the door. The European states were faced with a serious threats coming both from each other's quest for domination and from the proletariat's struggle against capitalism and that of the colonies against their colonisers. The Great October Revolution in 1917 shook the old world. All the European states and America were threatened. Something radical had happened - a socialist state was born. For the first time, another eurocentric notion - that only a bourgeois state was possible - was smashed. There appeared a state whose aim was to eliminate all old relations and create new ones on the foundation of social property. Fourteen "western" states, the US and Canada included, invaded Russia in order to smash the socialist state, but they failed. For a period of 36 years until the death of J. V. Stalin in 1953, these European states carried out a life-and-death struggle against both socialist states and independent states as the old colonialism began to collapse at a rapid rate.

The period from 1953 to the collapse of the Soviet Union in 1991, a period of 38 years, was a period of unbridled attacks on Marxism-Leninism from within the Soviet Union and abroad. The Charter of Paris in November 1990 was a new declaration of war in support of eurocentric values, concerns and outlook, as well political priorities against anyone taking up an independent path. The re-colonization of the world began in all earnest under the new conditions. European and American states pledged themselves to "advance the community of fundamental human values."

This "community of fundamental human values" expresses in a new form the same concerns which have been expressed since colonial times by the European powers. They are a declaration of superiority over all others, especially over those deemed to be weaker. It is a common cause against any people taking their own independent course. This "community of fundamental human values" is designed to keep human beings away from their values. It is a call that human values be made synonymous with the attempt of the bourgeoisie to preserve itself from its overthrow.

A human value can be truly human if it is designed to enhance the role of a human being and to ensure the future development of the entire humanity. How can the Charter of Paris be a "community of fundamental human values" when it does not even mention that people have inviolable rights by dint of their being human? If the Charter had recognized the rights of all people by dint of their being human, it would not have made such preposterous claims as "Democratic government is based on the will of the people, expressed regularly through free and fair elections. Democracy has as its foundation respect for the human person and the rule of law. Democracy is the best safeguard of freedom of expression, tolerance of all groups of society, and equality of opportunity for each person."

The Charter of Paris does not even once mention the state, the fundamental law and the polity in which all citizens have equal rights and duties. By speaking about a "democratic government" which is "based on the will of the people, expressed regularly through free and fair elections," it is hiding the nature of the state and the pillars of this rule - the armed forces, police, prisons and judiciary - and the privilege and corruption which determine the outcome of these "free and fair elections." How can "respect for the human person and rule of law" be the foundation of democracy when there are human persons who are exploited and enslaved and there are human persons who are exploiters and enslavers? The Charter hides the fact that the state is a feature of class society, and the democratic state the Charter defends is one in which there is "respect for the human person" of the rich and the exploiters, and not for the millions who are exploited, impoverished and thrown into the streets. The Charter defends the "rule of law" of the monopolies, and "human values" merely as an "ethnic" trait and not as concerns a polity in which all citizens have equal rights and duties. How can there be "equality of

►

An Albanian Referendum

A referendum is to take place in Albania on November 6. The event is being given the pompous name of "People's Referendum on the New Constitution". Some four hundred articles are going to be presented to the people for "decision". People are being called upon to pass the fundamental law which is designed to deprive them of their power and to give their exploiters and oppressors the right to cut their throats.

This People's Referendum is being called in total violation of the existing constitution. However, that aside, what is being proposed for the people to approve through this referendum is that, according to the draft constitution, the President of the Republic will have the following powers:

"The President is the commander of the armed forces; The President is the president of the Supreme Council of Justice; the President is the head of the Council of National Security; the President presides over the meetings of the Council of Ministers; The President can 'confide' with higher bodies of his Party."

In other words, people are to vote for a fundamental law which would constitute the basis of legally electing a dictator every few years. This is called the process of movement from "totalitarianism to democracy". In place of people and the People's Assembly elected by them, it is the constitution which will be the sovereign.

Article 15 of the constitution which exists at this time states: "The People's Assembly is the highest organ of

Continued on page 8

EUROCENTRISM: A BLOCK AGAINST PROGRESS

opportunity" when society is divided between rich and poor, between exploiters and exploited? How can there be "tolerance of all groups of society" when the polity is divided on the basis of these "groups," the skin colour or race, religion, gender, lifestyle and ethnicity? How can there be "freedom of expression" when the Charter speaks of defending "fundamental human values" as inviolable, thus codifying what an individual can believe in or not and providing it legitimacy with the force of law. All these high-sounding phrases are mere pretensions hiding the ugly truth that here is a society which is based on exploitation, and this foundation has no future whatsoever. This society which is pregnant with a new one is being forced to terminate the pregnancy in order to ensure that the old continues. It was grotesque to see how the bourgeoisie rushed so fast to replace pseudo-socialism with classical capitalism, compelling the working class and broad masses of the people to jump from the frying pan into the fire. Such a "clever" move has deepened the all-round crisis, creating chaos in the economies of Europe, anarchy in the political affairs, and increasing levels of crime and violence, while the people have become increasingly distrustful of the political system and politicians. A Europe of monopolies in which right and "left," conservatives and pseudo-socialists, do yeoman's service for the old system, is bound to self-destruct. Only the working class can save the situation through proletarian revolution and socialism.

The issue therefore arises that the West is not the world. European philosophy is not the only discourse attempting to give meaning to human experience. The problems confronting modern industrial societies are not entirely the same as those which face most of humanity, although they are undoubtedly structurally related.

The conception of democracy as merely a policy statement of the most out-of-date states founded on the basis of the European nation-states and concerned with establishing and maintaining the domination of private property and relations at home and in their empires abroad cannot be the one which everyone in the world has to follow. There is growing in the world an acute sense of the need to examine things independently, to go deeper into their meanings, look into their inter-relationships and draw warranted conclusions which can contribute to a discussion for the creation of a new society and world order based on views consistent with the aspirations of all countries, big or small. The Charter of Paris is not a contribution to this discussion, but a legal pretext to interfere with and stop all deep-going social transformations. Eurocentrism, which arose with its claims of superiority as a result of massive transformations and progress, but which did not let the wage-slave go free or the colonies receive their true independence, is now staring at the world with blood-red eyes, threatening that people must not make an inch of progress. Eurocentrism is darkness wrapped in brilliant colours, unleashed against progress and modern enlightenment. It is all glitter and not much more. There are not a few in this world who are blinded by it. The time has come to throw it overboard and usher in the modern world. The modernization of Indian political theory is a giant step towards creating this world.

VISIT JOHN BUCKLE BOOKS

Opening Hours:
Monday–Saturday 10am–6pm

Classic works of Marxism-Leninism

Revolutionary and progressive literature from Britain and around the world

170 WANDSWORTH ROAD, LONDON SW8 2LA

Tel: 071-627 0599

Two reports of work

Continued from page 2

help this plan make more headway.

Along these lines, one issue was raised at the meeting that we should be flexible with the study group. We should take it amongst the masses, which may mean for example, individual initiatives such as holding the study groups with one or two sympathisers in their own homes, or in a pub or wherever facilitates those interested people we meet in our work. Another consideration is that we need to also seriously discuss and find answers to those political or theoretical problems which people raise with us. Another issue posed for consideration is that we cannot discuss current political problems in a narrow way and this was particularly important amongst those people we meet who are interested in the Party's views, we need to also patiently discuss and explain to them the current problems concerning socialism and communism.

Basing themselves on the general line and the Party's overall political analysis, the general plan involves targeting two fronts; the workers and the student-youth was accepted as the starting point in the local area.

What are the local conditions, what are the important industries and colleges, what is the prevailing consciousness amongst the people, particularly the workers, what are their concerns that need to be taken into account in developing the local programme? These are some of the questions posed during the discussions that need elaborating and need tackling and it was understood that it is everybody's duty to give them immediate consideration.

Many other major and minor problems concerning developing the local programme were raised, not least the issue of what is the role of "Workers Weekly" in this plan. One comrade said that we have to start from where we are. For example some consistent work in the local area has been done over a long period with "Workers' Weekly" and developing our plan means taking this work into account, otherwise those sympathisers who came out of that work will simply remain sympathisers without any motion beyond that. The meeting concluded that this problem should be the main topic at the next meeting. The study group will continue to inform "Workers' Weekly" of its progress with this work.

Looking Forwards to the Consultative Conference

ONE of the Midlands branches of the Party met recently to sum up the experience of its work in implementing the two-point programme since the last Consultative Conference and to consider its work in the period up to the next Conference on November 26-27.

In the recent period, comrades pointed out, workers and activists in the local area who had read the document *There Is a Way Out of the Crisis* had expressed enthusiasm for it. It was clear that the draft general line of the Party is in tune with the needs of today and is welcomed by workers. The question which arises is how that general line should be put into practice. The formulation of the draft programme for the working class provides the means for this.

In the past, it was discussed, in the period of revolutionary advance, the programme had seemed clear. But now, in the conditions of retreat of revolution, there is a new situation and a new programme is needed which takes account of both the reality of being in a period of retreat and the reality that this remains the epoch of imperialism and proletarian revolution, that objectively capitalism is over-ripe for revolution. The draft programme provides a means by which the working class can set out its strategic aims and its programme to lead all sections of the people in finding a way out of the crisis. When the programme is drafted, it was pointed out, the unit will have the task of disseminating it as widely as possible. But what should the unit focus on at present?

Over the past months, since the two-point programme was initiated, the unit has held a series of discussion groups which have studied the Party's documents in detail. At the same time, the unit has made a number of contacts amongst activists in the working class who are very interested in what the Party has to say. How should this work be carried forward?

The discussions in the unit concluded that in the period between now and the Consultative Conference at the end of November, the main task that it should set for itself was that of publicising the conference, explaining to activists, friends and contacts the importance of the work to develop the draft programme and why they should be involved in discussing the need for such a programme and the considerations involved in it. In short, the key work is that of waging ideological struggle around the need for the class to have its programme. In this context, the unit discussed concrete measures of meetings and propaganda of various forms to be carried out in the coming weeks, whilst the discussion groups will focus on the *Report of the Proceedings of the National Consultative Conference* of June 25-26, 1994.

The Most Crucial Task

Continued from page 1

the movement in reality, and give concreteness to the steps on which a real advance will be built and the immediate aims achieved.

In drafting a programme for the class, it is necessary to formulate guidelines based on the Party's general line, by which the immediate programme and the programme of action of the class assume definite shape. Some of the considerations which go into formulating these guidelines were elaborated at the Party's June Consultative Conference. It is, however, a large and complex question. In beginning and carrying through its work on the draft programme, the Party has to base itself firmly on the theory of historical and dialectical materialism. At the same time, it has to look even more deeply into the objective conditions which exist, and do the required research into these conditions. In drafting the programme, the Party must also take into account theoretical considerations, based on analysis of the present conditions and existing theoretical work, which will provide the theoretical underpinning for the practical programme. The Party has to stick to very definite principles in drafting the programme, such as that it is only the working class which can lead the whole of society in its struggle for emancipation. At the same time, the programme has to be formulated on the most broad basis, which is to say that it must set out to bring into the struggle to the maximum the broadest sections of the people, and isolate the key enemies who are blocking the path to progress of the society. The programme must give expression to modern political theory which arises in opposition to Eurocentrism and to the notion of British "superiority". This means that the considerations which go towards drafting the programme must also take into account the experience of all the communist parties taken as a whole and the experience of the international working class movement and national liberation movements.

These are some of the considerations the Central Committee is taking into account in its work on drafting a programme for the working class. Although this work is being undertaken by the Central Committee, there should be widespread discussions throughout the Party on these considerations and of the necessity for a draft programme for the working class and the principles upon which it should be based, in the context of the whole Party carrying forward its two-point programme that it set after the March 19 Rally and which the June Consultative Conference called to be further developed. Such discussion should also be carried to the different circles around the Party and to the workers, students and other sections of the people. This will create the optimum conditions for the Party's Consultative Conference on November 26-27 at which the Central Committee's work to date in formulating a draft programme will be presented and discussed.

An Albanian Referendum

Continued from page 6

state power and the only legislative organ." Article 16.2 of the same constitution states: "The main duty of the People's Assembly is the elaboration and approval of the Constitution and other legislations..." In other words, the constitution and all legislations are subordinate to the People's Assembly.

The aim of the "People's Referendum" is to take the sovereignty of the people away and put it in the hands of the ruler via the new constitution. The new constitution will be defended by force of arms under the hoax that the people have given the right so to do. In other words, all elected bodies would be merely rubber stamp bodies for those who will have the power in their hands. Elections will be held every few years to legitimise the rulers just as the "People's Referendum" is being organised on November 6 for the same purpose. Should such a constitution be approved, those who strive to undo such a dictatorship would be banned as going against the constitution.

The entire "democratic world" is quiet at a time the fundamental law of what can be called "legal fascism" is being laid down in Albania. Even the referendum which is being organised is illegal as, according to the existing constitution, only the People's Assembly has the right to pass the fundamental law. The People's Assembly is to hand over this task to a drafting committee which will submit its draft for approval. All the clauses which may be controversial and for which there is no required majority (two-thirds of the vote) could be put to the people in the form of a referendum.

The present government is in violation of the existing constitution as it is organising the "People's Referendum" in violation of the decisions of the People's Assembly.

This and other developments in Albania are indicative of a march towards "legal fascism" under cries of "democracy". The working class cannot agree with this. It is the duty of all workers and progressive and democratic forces to raise their voices against such a "democracy" – a step which would not only be tragic for the working class and people of Albania but also for the working class and people of the world.

Printed and published by Workers' Publishing House, 170 Wandsworth Road, London SW8 2LA. Registered as a newspaper at the Post Office.